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Research on Xi Jinping's Thoughts on Major Power Diplomacy in the New Era

How can a community with a shared future for mankind connect the "three unifications"? $\ensuremath{\ddot{y}}$

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Abstract: A community with a shared future for mankind is not only a concept, but also an idea and a value. As a concept, a community with a shared future for mankind is connected with the traditional cultures of various countries. It is the product of the creative transformation and innovative development of traditional culture, and is inclusive of modern times. The modern international system and the academic tradition of New China's diplomacy, in the information age, carry forward the political system of Marxist world history and the idea of a free association of men. As an idea, a community with a shared future for mankind is the core and essence of Xi Jinping's diplomatic thought, building a shared future for mankind. Community is the overall goal of foreign work in the new era. It is a clear banner that leads the trend of the times and the direction of mankind. As a value, it promotes the construction of a new type of international relations, promotes the construction of a community with a shared future for mankind, and promotes peace, development, fairness, justice, democracy, The common value of freedom for all mankind leads the trend of human progress. A community with a shared future for mankind promotes traditional Chinese diplomatic norms such as the Five Principles of Peaceful Coexistence, leads major-country diplomacy with Chinese characteristics, and provides an era for the creation of an academic system, theoretical system, and discourse system that integrates China and foreign countries. Opportunities. At the same time, building a community with a shared future for mankind, from theory to practice, also faces many challenges from American hegemony, Western dualistic thinking, and major changes unseen in a century. There is still a long way to go. Keywords: A community with a shared future for mankind, orthodoxy, academic unity, political unity, Xi Jinping Thought on Diplomacy Author brief introduction: Wang Yiwei, Vice President of the Institute for Studying Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, Renmin University of China, Researcher of the Contemporary Political Party

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拉丁美酒研究 Issue 1, 2022

The world today is facing major changes unseen in a century. "Human society is once again faced with the historical juncture of where to go. Should we be hostile and antagonistic or should we respect each other? Should we be closed and decoupled or should we be open to cooperation? Should we be a zero-sum game or a win-win game? The choice is in our hands." The responsibility lies on our shoulders. Humanity is a whole, and the earth is a home. In the face of common challenges, no one or any country can be alone. Humanity can only The only way out is to work together and live in harmony."ÿ

Our understanding of the meaning of a community with a shared future for mankind is a process of continuous deepening. The first is the rapidly developing way of interaction between China and the world. The answer to the goal of the great rejuvenation of the Chinese nation is not to catch up with the United States, nor to return to the Han and Tang Dynasties. Rather, it is to build a community with a shared future for mankind on the basis of a community with a shared future for China and the world. Building a community with a shared future for mankind is the core and essence of Xi Jinping's diplomatic thoughts. It leads major-country diplomacy with Chinese characteristics and is therefore written into the Constitution. Secondly, it is to answer "What's going on in the world? How should we do it?" The "China Plan" to solve this problem of the times timely responds to the major proposition of the times "what kind of world should we build and how to build this world", that is, through the "One Belt and One Road" international cooperation, we can promote the global interconnection partnership network. Building a community with a shared future for mankind has therefore been written into the Party Constitution. Finally, it is the "right way in the world." President Xi Jinping repeatedly emphasized when talking to foreign leaders on the phone, "The COVID-19 epidemic has once again proved that only building a community with a shared future for mankind is the right way in the world." A community with a shared future for mankind. It is "a clear banner that leads the trend of the times and the direction of human progress"y. It was called "the only future of our planet" by Thompson, President of the 71st United Nations General Assembly, and was therefore written into the United Nations resolution.

A community with a shared future for mankind advocates the building of a world of lasting peace, universal security, common prosperity, openness and inclusiveness, cleanliness and beauty, and promotes the construction of a new type of international relations featuring mutual respect, fairness, justice, and win-win cooperation. It is the most internationally recognized concept of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. The part of influence and charisma. "Adhering to the purpose of safeguarding world peace and promoting common development and promoting the construction of a community with a shared future for mankind is the overall goal of foreign work in the new era. As Xi Jinping's basic strategy for governing the country, insisting on promoting the construction of a community with a shared future for mankind It is written into the Party Constitution and Constitution, embodies the will of the Communist Party of China and all Chinese people, and is listed as the basic strategy for upholding and developing socialism with Chinese characteristics in the new era."y

Mr. Du Weiming pointed out that Confucius used moral ideals (daotong) and cultural consciousness (xuetong) to transform the human spirit of the actual political power (zhengtong), which is intricate in both expression form and ideological content.

ÿ "Study Outline of Xi Jinping Thought on Diplomacy", Beijing: People's Publishing House/Xue Publishing House, 2021, page 48.

ÿ Xi Jirping: «Strengthening cooperation among political parties to seek happiness for the people: keynote speech at the Summit of the Communist Party of China and World Political Party Leaders Words » Published in "People's Daily", Page 2, July 7, 2021

ÿ «Resolution of the Central Committee of the Communist Party of China on the Major Achievements and Historical Experience of the Party's Centenary of Struggle*, Xinhua News Agency, November 16, 2021.

How can a community with a shared future for mankind connect the "three unifications"?

Complex diversity. ÿContrast this "trinity" analysis framework, how does the concept of a community with a shared future for mankind integrate the system, academic system, and political system?

One Unification: Creative Transformation and Innovative Development of Traditional Culture

Emperor Xiaozong of Song Dynasty, Emperor Yongle and Emperor Yongzheng said almost the same thing, which is called "Confucianism governs the world, Buddhism governs the mind, and Taoism governs the body." In other words, "Confucianism governs social governance, Buddhism governs spiritual cultivation, and Taoism governs physical cultivation. The three religions It seems quite harmonious. In fact, historically speaking, the reason is very simple: in China, Buddhism and Taoism have no absoluteness and holiness, so it is difficult to see debates between religions, and there are not likely to be wars between religions. This is It is a characteristic of Chinaÿ"ÿ

Table 1 The idea of a community with a shared future for mankind in traditional Chinese culture

	road	release
Mutualismÿ	Тао	Karma

Source: Compiled by the author

"Confucianism governs the world, Taoism cultivates health, and Buddhism cultivates the heart." The three are not mutually exclusive but tolerant and symbiotic. Whether it is the Confucian benevolence thought of "being close to relatives, benevolent people, and loving things" or "the Tao is great, the sky is great" The Taoist idea of the unity of nature and man as the earth is big, and the Buddhist belief that all five aggregates are empty, of "correct views and right thoughts, saving oneself and saving others", both contain and combine the four common dimensions of human experience. That is, self, community, nature, and heaven. They constitute a comprehensive, balanced, coordinated and neatly complete humanism. These ideas are the cultural genes of the idea of a community with a shared future for mankind. (1) Confucian symbiosis. The pattern of Confucian doctrine ÿ Internally, it is the family and the country, and externally, it is the "territory of differential order." From the five services of the Zhou Dynasty, to the restraints of the Tang Dynasty, to the tribute of the Ming and Qing Dynasties, and to the current partnership, they are actually all manifestations of symbiosis. In China In human thinking, there is actually no distinction between the advantages and disadvantages of various ethnic groups in the world. The Central Dynasty only distinguished them by formulating different response strategies according to different objects. The order theory and pattern view of Confucianism are very advanced. (2) Buddhism Gongye. Gongye is actually a philosophical thought that advocates that people's causal chains influence each other. This is actually very similar to the "collective subconscious" theory of Jungian psychology. "Collective subconscious"

ÿPreface ÿ

 ^ÿ Du Weiming: «Replanting Spiritual Roots: Reflections on Confucianism in the 1980s», Beijing: Peking University Press, 2016, pp. 1-20.
 Ge Zhaoguang: «Five Typical Characteristics of Chinese Culture», in "History of Chinese Thought" ÿShanghai: Fudan University Press, 2001,

ÿ We have not yet found an English word that can match the Chinese word "symbiosis". The Chinese pinyin of "symbiosis" can be used. Because the Chinese word "symbiosis" talks about "harmony without difference" and "harmony between living things", and "symbiosis". "Harmony and symbiosis", and "harmony" and "harmony" match, fit, coordinate and adjust each other. "Symbiosis" has such diverse meanings that almost no English word can accommodate it. Japanese and Korean have the term "symbiosis", and the pronunciation is similar to Chinese.

超丁美酒研究 Issue 1, 2022

The theory holds that consciousness is divided into several levels: "personal consciousness - personal subconscious - collective subconscious". The human subconscious is connected at the collective subconscious level, and the common memories of mankind since ancient times will be precipitated into the collective subconscious. The individual and the collective are not antagonistic. It is an indivisible whole (containing rich ideas of a community with a shared future for mankind). (3) Taoism's common sky. Taoism has been internalized into the natural belief of the Chinese people. Sometimes it is also used for reference by the ruling class, and even It also affects neighboring countries. Japanese Shintoism is actually a combination of Taoism and Japanese natural beliefs. The spiritual and historical source of the Japanese is "Nihon Shoki". The opening chapter of "Nihon Shoki" is basically "Jindai (The Age of Gods)". Taoist classics say: "The ruling class in Shintoism is the gods of Takamagahara. The Emperor of Japan is a descendant of Amaterasu (the highest god of Takamagahara). The eight million nature gods are the managers of the human world (they have a superior-subordinate relationship with Takamagahara). It is not directly under the jurisdiction of Gaotian Yuanshen)." Chinese Taoism or Taoism is actually relatively complex in terms of system. To study the more original Taoist thoughts, we can infer from Japanese Shintoism. Regardless of Taoism or Shintoism Taoism attaches great importance to natural beliefs and heaven.

Reflecting thousands of lights, all religions are unified. Whether it is Confucianism, Taoism, Buddhism, Christianity, or Islam, they all contain many prototypes of the idea of a community with a shared future for mankind. All schools invariably have the idea of "the unity of heaven and man." The feelings of the universe and the human feelings of "heaven and man are one family". Confucianism advocates the macro-ecological view of "the benevolent man regards heaven, earth and all things as one", emphasizing that people should have ecological emotions and ecological responsibilities, respect nature, and protect the common living home of mankind. Buddhism emphasizes "Reliance on the non-duality of righteousness" and "non-duality of self and others", it is believed that the external environment that all living beings rely on for survival righteousness - and the body and mind of living beings themselves - righteousness, the two cannot be completely separated, and the survival of all living beings are dependent on each other. Must depend on other living beings. The subject and object of life are interdependent and mutually dependent. "One body is not dual." Taoism believes that "heaven and earth coexist with me, and all things are one with me" ("Zhuangzi's Theory of Equality of Things"), the human body It is a small universe, and nature is a big universe. Man and nature are isomorphic. Taoism advocates that "Tao follows nature", "the interaction between heaven and man" and "the unity of nature and man". It emphasizes conforming to the laws of nature, abiding by natural laws, protecting the natural environment, and conserving natural resources. It advocates "returning to nature" and "advocating frugality". Christianity believes that humans were created by God. Everyone is a brother and sister and should be considerate and loving to each other. Jesus regards loving others as yourself as one of the greatest commandments and requires Christians to abide by them. Emphasis on Not only Christians should love each other, but Christians and non-Christians should also live in harmony and treat each other with love. The idea of "universal love" in Western Christianity has almost been lost in the era of prevalent individualism. The slogan "For me, one for all" has become a beautiful vision. What's more, the Christian concept has an obvious "us-others" (us-others) distinction, "All for one, one for all". The basic context of "people" in "for everyone" refers to Christians. After the disintegration of religious communities, what replaced religion as the spiritual weapon of the West was universal values. Countries and groups that did not accept universal values were regarded as heretics and inhumans. Such polarized dualism is an inherent contradiction of monotheism. Many disputes in today's world stem from this. The idea of a community with a shared future for mankind The binary distinction of "us and others", with the greatest level of tolerance - the unification of all religions, will help the West and the world find the long-lost spirit of "everyone for one, one for everyone". Islamic classics point out : "O people! Indeed We have created you from one male and one female, and We have made you into many peoples and clans, so that you may know each other." ("Quran" 49:13) ÿ "Quran" This sentence means, " "Difference" is the driving force for different peoples and tribes to understand each other, rather than the cause of conflict. "Quran" Chapter 109 Kafirun, paragraph 6, also says, "You have your beliefs, and I have mine." " All mankind is one nation" (Quran 2:213), which is also the Islamic concept of a community with a shared future for mankind.

All religions are unified. Various religions and civilization traditions all present the wisdom of a community with a shared future for mankind. For example, the ancient Indian philosophical thought Vasudhaiva Kutumbakam ("One Family across the Four Seas", The Who le World is One Family) is similar to China's "One World, One Family". Hinduism The "unity of Brahma and me" gave rise to Rabindranath Tagore's slogan "Let us meet in the bird's nest". The basic philosophy of Indian civilization is the concept of integrity: everything in the universe has life. There is only one life, but there are billions of manifestations, which hurts others. The Indian concept of reincarnation believes that people and other things can change. Therefore, if you love yourself, you must love all things. This is the basic theory of "shared destiny".

The thought of Ubuntu in Africa also contains rich wisdom of a community with a shared future for mankind. The word "Ubuntu" comes from the Xhosa and Zulu cultures of South Africa. In Zulu, "Umuntungumuntungabantu" means "a person becomes a person through other people", or "I am because of us" (I am beca use we are)ÿ Ubuntu focuses on loyalty and connections between people, The idea conveyed is that a person is born with an obligation to help his partners and the community. Ubuntu thought advocates that only when an individual harmoniously integrates into his own community can he become a noble person. The process of integrating into the community is largely It is completed through direct face-to-face and active interaction with partners. The African thought of Ubuntu is different from Western philosophy in its view of interpersonal relationships, especially the perspective of community. Mainstream Western thought takes individualism as its core. Advocate for others to respect the individual's right to pursue one's own self. Ubuntu is concerned with living in harmony with the members of its own community and becoming an active, direct and active part of the whole. Most Western worship is primarily in institutionalized religions It is expressed in places, and in Ubuntu, the secular community itself should be the object of worship, and this worship is obtained through direct and active interaction with partner members. Ubuntu is a concept born out of traditional African life practices. ÿ Emphasizes the harmonious coexistence between people. The decision-making process is based on full communication and consensus. The purpose of decision-making is to realize the interests of everyone within the group. Therefore, Ubuntu Thought emphasizes both substantive justice and procedural justice. Ubuntu thought has many similarities with Habermas's communicative rationality. Ubuntu thought assumes that human nature is inherently good and is a collectivist worldview. Some scholars have compared the British and American trial processes with those in Africa.

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拉丁美油研究 Issue 1, 2022

Similarities and differences in indigenous communication or negotiation processes ÿÿ

Table 2 Comparison between the Anglo-American trial process and the African indigenous communication or negotiation process

English style	African indigenous style	
Discover the truth based on Aristotle's logic of reasoning, and acknowledge the	connection between intuition, feeling, and emotion and the case.	
Pay attention to whether it violates the law.	Focus on the impact of the action on the community or victim-there are no universal	
	victims.	
Professionals represent the litigants. The court	Litigants actively participate in the definition of harm or resolution. Offenders are	
makes an intention or judgment against the litigants.	placed in a position where they are more able to understand the harm they have caused	
	or to empathize. The goal is to promote	
social control and the formation of jury perceptions. The goal is relationships a	nd society. Restoration of unity. The main purpose of justice is	
revenge and punishment. The main purpose of law and order is healing and reconciliation. Law is the protection of persons and is a value in itself. It is a means of property rights		
and community. Accountability is punitive punishment or strict observance. Law. Accountability includes compensation, apology		
and repentance to victims and the community. The entire system is based on the	e assumption that human nature is evil and selfish. The entire system is based on the assumption	
	that	
human nature is good but can make mistakes.		
The entire system is based on individualism and hierarchy	The entire system is based on communitarian and equal values.	
On the basis of value		
Authority is centralized (emphasis on power and authority).	Authority is localized and decentralized (emphasis on connections and relationships).	
Process is emotionally neutral and controlled.	Process is emotional and open to facts directly or indirectly related to the case.	
Connections with banks or other socio-economic institutions are more	Relationships with family or community are more important.	
important.		
Offenders are forced to obey the law. Mediators are motivated by a sense of res	ponsibility. Offenders are persuaded to comply with norms. Mediators voluntarily increase their	
	interest and concern for the health of the community.	
Punishment is for deterrence, which is based on the misconception that	Injuries, property rights and relationships The recovery is more important, which is based on the	
Thought - Criminals are smart people who choose to break the law.	understanding - offenders may be victims of socio-economic conditions.	
Processes can differentiate between offenders, victims and communities.	Process reintegrates offender, victim and community	

Mr. Qian Mu pointed out in the book "Introduction to the History of Chinese Culture" that human culture has three types from its origin: nomadism, farming and commerce. "Nomadism and commerce originate from internal deficiencies. Internal deficiencies need to be sought externally, so they are flowing. Farming can be self-sufficient, ask for nothing from outside, and must continue in the same place, repeatedly and unwillingly, so it is static and conservative."ÿ In the world as a whole, there is insufficient internal power and sustainable development is the only choice . In the era of globalization, the differences between nomadic, farming, commercial and even industrial cultures have disappeared, and the world has

ÿ Qian Mu: «Introduction to Chinese Cultural History», Beijing: The Commercial Press, 1994, Preface

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We are facing common civilizational challenges. Wolfgang Kubin, a famous sinologist and professor of the Department of East Asia at the University of Bonn in Germany, believes that "China is a 'blessing' for European civilization. Chinese culture has always provided nourishment for Western culture. But for a long time, Westerners have They do not understand the history of dialogue between Chinese culture and world civilization, let alone the impact of Chinese culture on world civilization. If German philosophy in the 20th century is a dialogue between 'me' and 'others', then today's world is a dialogue between 'me' and 'others'. The open dialogue opens the door for mutual integration and mutual learning between different cultures in the world today and the creation of a community with a shared future for mankind." ÿ A Western scholar once said, "The most fascinating moments in human adventures are ÿ This may be the time when Greek civilization, Indian civilization and Chinese civilization met. Greek philosophy emphasized the relationship between man and nature, Indian philosophy emphasized the relationship between man and God, and Chinese philosophy emphasized the relationship between man and man." ŷ Today, this "fascinating time " Initiated by the "One Belt, One Road" initiative,

three world-class civilizations were combined: Chinese civilization (focused on human-human relationships, emphasizing being a human being), Indian civilization (focused on human-god relationships, emphasizing being a believer), and Greek civilization (focused on human-human relationships, emphasizing being a believer) The relationship between man and nature, emphasizing doing things) is once again integrated, and with the combination of civilizations, transcending the differences between civilizations, in the 21st century, the ancient Silk Road spreads China's "four great inventions" to Europe through Arabia, and the civilization process is connected with the agricultural civilization. , the harmonious atmosphere of nomadic civilization and marine civilization.



Figure 1 Three world-class civilizations

Source: Drawn by the authorÿ

Of course, Chinese, Western and Indian cultures have different views on destiny. "The Western view of destiny emphasizes inevitability. It originated from the Greek view of moira (destiny), and was related to the early spatial structure of holy places, and later to logos. (Logos) In the end, Finally, in the rationalization upgrade, it became a thing similar to LAW (natural law). For Western culture, ÿ Fate is based on the basis of understanding of inevitability ÿ PRATÿtÿtyasamutpÿda (Destiny) View ÿ What is highlighted is contingency. The Indian's dependent-origin destiny is based on the imaginary structure of Indian philosophy. It pays attention to every factor and condition in the phenomenon, and pays attention to various accidental interactions at a point in time, which is the so-called samutp (from) shows that destiny lies in chance

ζ «Chinese and Foreign Scholars Discuss Chinese Civilization and World Civilization», Published in "China Youth Daily", Page 8, September 28,

ÿ 2017. [France] René Grusset: "From Greece to China", Hangzhou: Zhejiang People's Fine Arts Publisher, 1985, page 6.

超丁美酒研究 Issue 1,2022

Interactions arise out of fate. The Chinese concept of destiny embodies the unity of inevitability and contingency. In the Chinese people's qitransformation of all things, specific things are born due to the qi-transformation of heaven and earth, which is called 'fate'. Once It has its own essence when it is produced, which is called "nature". After it is produced, it begins to have the process of birth, growth and death as a specific thing. This process of human beings is carried out through the interaction between heaven and earth. Affected by the movement of heaven and earth, the movement of heaven and earth is called "luck". The connotation of "destiny" in China includes both the inevitability of inevitable creatures in the universe, and the contingency that arises from the interaction with heaven and earth after its creation. The combination of the two One constitutes China's outlook on destiny—it not only recognizes inevitability, but also pays attention to flexibility."ÿ

Second Academic Tradition: Inherit and carry forward the norms of modern international relations

On January 18, 2017, President Xi Jinping pointed out in his keynote speech "Working Together to Build a Community with a Shared Future for Mankind" at the United Nations Headquarters in Geneva, "Ideas lead actions, and direction determines the way out. Throughout modern history, establishing a fair and reasonable international order is a vital task for mankind. From the principles of equality and sovereignty established by the "Peace of Westphalia" more than 360 years ago, to the international humanitarian spirit established by the Geneva Convention more than 150 years ago, from the four major purposes and seven stipulated in the United Nations Charter more than 70 years ago, By the Five Principles of Peaceful Coexistence advocated by the Bandung Conference more than 60 years ago, the evolution of international relations has accumulated a series of recognized principles. These principles should become the basic principles for building a community with a shared future for mankind."ÿ

The West has rich ideas of "humanity" and "community", and even the formulation of "humanity community" ÿ. China's innovation has expanded from the era expression of human ethics - destinyÿÿ to the height of a community with a shared future for mankind. "Humanity" is not the Anthropocene or the human race. not the centrist "humanity", but the people of all countries living in our home planet.

ÿ Zhang Fa: «Comparison of Chinese, Western and Indian perspectives on destiny: starting from the difficulties in English translation of "a community of shared future for mankind"», published in "Southern

ÿ Academic Affairs*, Issue 2, 2019, pp. 263-273. Xi Jinping: «On Persistence Promote the construction of a community with a shared future for

 $\hat{\mathbf{y}}$ mankind», Beijing: Central Literature Publishing House, 2018, page 416. For example, scholar David Morris said: "It is necessary to reconcile the debate between cosmopolitanism and communitarianism and cross the dichotomy gap. A new community structure is needed. This community needs to be a moral entity that includes all individuals and can maintain its moral integrity. This community needs to be able to accommodate all other legitimate, smaller communities, thus becoming a universal The source of world values. There is only one such community: the human community. Only the human community can satisfy the cosmopolitan desire for the unity of human values and the communitarian ideal of group unity. This kind of community requires the highest global authority that pays attention to global issues. It requires all parties to A functional supranational organization, which of course also needs to include the country itself, but also relies on various regional and local alfiliated organizations." See David Morrice, "The Liberal-Comm Unitarian Debate in Contemporary Political P hilosophy and its Significance for International Relations" in Review of International Studies 2000, pp 238 - 240 For a long time, due to the worship of rational

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 choice preferences, from Socrates and Plato's instrumental explanation of human beings as components of the community, to Hobbes's political
philosophy of "everyone is an energy" Description: A major flaw of Western political thought is that it does not pay attention to human ethics, and even denies and
resists human ethics, thus resulting in the neglect of people themselves and their common values. Western political thought lacks care for people, human nature, and
human beings themselves, so it pays attention to all aspects of human ethics. A kind of abstract universalism and concrete particularism, which leads to endless
confrontational thinking. See Yao Zhongqiu: «Pathological Analysis of Western Political Philosophy—Taking (Utopia) (Leviathan) as a sample »ỹ in «Exploration and Contention», Issue 2, 2018, Pages 77-88.

People. A community with a shared future for mankind respects national sovereignty and allows all countries to become themselves rather than becoming the West, and to become human beings rather than alienating themselves into artificial intelligence. Different from the homogeneity and exclusivity of the Western "community", a community with a shared future for mankind emphasizes inclusiveness at the highest level. Eliminate the negative externalities based on monotheism with human nature. For example, Western sages such as Kant and Einstein have the idea of eternal peace. How is the idea of lasting peace of a community with a shared future for mankind different from it? The former is based on oneself and others. The radial thinking of near and far has either become a utopia or been distorted and abused. For example, Kant's eternal peace has been misused to mean that other countries will realize "my republic" as the destination, and has been abused to mean that homogeneity is the premise. Taking the realization of homogeneity as the goal has evolved into the "democratic peace theory" and the tragedy of exporting democracy. However, "promoting the construction of a community with a shared future for mankind is not advocating that every country must follow unified value standards, nor is it promoting the unilateral promotion of one or a few civilizations." It does not seek to build a unified actor on a global scale, nor does it seek to replace one system with another system or one civilization with another. Rather, it advocates that different social systems, different ideologies, different historical civilizations, Countries with different levels of development have consistent goals, symbiotic interests, shared rights, and shared responsibilities in international activities, thereby promoting the overall development of human society." ÿ A community with a shared future for mankind is not a rejuvenation of the world system, but the creative transformation and innovation of traditional culture Development - "Tianxia System" advocates "the world is without outsiders" and "turns into the world". After all, it is a differentiated structure of civilizations. Today's globalization system is an interconnected structure of equal sovereignty among sovereign countries. A monotheistic civilization is a believer who believes in the same god (Homogeneity) A community of

"Destiny" is not the "Manifest Destiny" of the previous life, nor the "destination" of the next life, but the "common destiny" of this life. In the Chinese context, destiny is autonomous, because man is The "common destiny" that can be "cultivated by the heaven and the earth" on the one hand liberates people from external authority, and on the other hand shapes the human value dimension of the great unity of the people of the world. Because destiny is independent, diversity needs to be respected The way to realize it, because destiny is common, requires holistic thinking that transcends individuals and faces a common future together. In a word, the concept of a community with a shared future for mankind draws on and surpasses Western community thought and anthropology, especially the sociological concept of "individual- "Community" or "Public Domain-Private Domain" theory, contract and utilitarianism in ethics, cosmopolitanism and communitarianism in politics, law of all peoples and theory of justice in law, universalism and pluralism in religion, and It transcends the closedness and exclusivity derived from monotheism, and demonstrates secular ethics and socialist spirit. As Mr. Fei Xiaotong pointed out: "Western society is composed of several people who form groups. Groups have certain boundaries, and who Who is a person in the group and who is a person outside the group cannot be vague and must be clearly defined. People in the group are a group, and the relationship between the group and the group must be clear.

shared future. It is difficult to accommodate believers who believe in other gods and people who do not believe in gods. It is not a true community of shared future for mankind.

ÿState Council Information Office: "China and the World in the New Era" White Paper, September 27, 2019

拉丁美湖研究 Issue 1, 2022

The relationship is the same. If there are divisions or levels within the same group, these are also stipulated in advance."ÿ

The larger the community, the more life can stretch, and the largest community is the universal order.

Preface 2. A community with a shared future for mankind points to this universal order. "Today, human society has entered a new era. A strong signal released by this era is obvious to everyone, that is, human happiness consciousness and the meaning of existence. The rise of a common destiny is for common happiness. The starting point of building a community with a shared future for mankind is for the common well-being of mankind."ÿBuilding a community with a shared future for mankind means that the needs of the country have expanded from self-interest to common good. good). Regarding how to resolve the debate between cosmopolitanism and communitarianism, Western scholars' answer is also to seek to build a human or world community. Scholar Morris said: "To reconcile the debate between cosmopolitanism and communitarianism, we must cross the dichotomy To overcome the legal gap, a new community structure is needed. This community needs to be a moral entity. It needs to include all individuals and be able to maintain its moral integrity. This community needs to be able to accommodate all other legal, smaller communities. ŷ Thus becoming the source of value. There is only one such community: the human community. ŷ Common good means that all countries have the right to independently pursue the common values of their own people, but at the same time, the well-being of the people of other countries should also be the concern of this country. ŷ To achieve common good Awareness of kindness requires all countries to find global solutions and engage in global cooperation when facing global problems. The global pandemic of the new coronavirus epidemic should accelerate rather than reverse this process.

Three political systems: Marxism, "world history", "union of free men", ideological modernization

Marx and Engels said: "The more completely the original closed state of each nation is eliminated due to the increasingly perfect production methods, interactions, and the division of labor between different nations that are naturally formed due to interactions, the more history will become world history."ÿ Marx believed that the evolution of human community has gone through a historical process, that is, from the "natural community" in the pre-capitalist era, to the "illusory community" of capitalist society, and then to the "real community" of communist society, that is, "Union of free men" ÿ The common destiny of mankind

2017, page 45ÿ ÿ «The progress and development of human society is based on goodwill and interaction for a common destiny» Published in «Guangming Daily» May 1 , 2021 Page 8

ÿ James Mayall G Orge Allen & Unwinÿ 1982, pp 154-157 «Selected Works of Marx and Engels» (Volume 1), Beijing: People's Publishing House,

ÿ 2012, No. 1 Page 68

Written by Fei Xiaotong: «Native China» ÿ Shanghai: Shanghai People's Publishing House, 2006, page 24ÿ ÿ Written by Yao

Zhongqiu: "The Classic of Filial Piety and Righteousness"ÿ Beijing: China Federation of Literary and Art Circles Publishing House,

The body modernizes Marxism, promotes socialist fairness and justice, and embodies the original intention of the Communist Party of China to make greater contributions to the cause of human progress. "A community with a shared future for mankind is not a diplomatic rhetoric, but an intrinsic requirement for realizing the Chinese dream. It is a Chinese characteristic The proper meaning of socialism clearly reflects the global vision of contemporary Chinese Communists." ÿ "The proposal of the idea of a community with a shared future for mankind is the embodiment of the 'four selfconfidences' in the world view, and is also a demonstration of China's character of self-determination and success. ÿ It is necessary to create a common identity and a common mission on the basis of common interests, and it must be fought for through great struggle. Building a community with a shared future for mankind is the true world history of Marxism and the contemporary practice of the idea of the union of free men. It demonstrates the modernization of Marxism. "ÿ

Regarding the ideas of the association of free men, communism, and "history becoming the true world history", the works of Marx and Engels all have social prerequisites for their realization. The basic economic prerequisite is public ownership (social possession of the means of production), and the basic political The premise is the dictatorship of the proletariat, including the liberation of human thoughts. The community of a shared future for mankind is the concept and path of the union of free people in today's era. It is the only path to human freedom and liberation. It unites with the true free people. They are essentially the same as communism, but there are differences between the two: one is in terms of reality (inadequate, limited, and full of difficulties), and the other is the ultimate ideal (only a society of great harmony can be fully and completely realized) ÿ This is somewhat similar to the relationship between the realistic program and the maximum program we are talking about. The realization of the union of free men means the liberation of all mankind and is also the highest stage of the development of human history. The community of a shared future for mankind is the contemporary practice of the union of free men and is also the writing of The prologue of the real world history. However, we must also admit that the union of free men is the state after "the country, together with its textile looms and bronzes, were put in the museum" (Engels's words), while the community of human destiny is the current state where national sovereignty is still the most important thing. The ongoing tense of the dominant historical stage (which is also an incomplete world historical stage) serves the goal of communism in the future tense. To persist in building a community with a shared future for mankind is to adhere to the modernization of Marxism.

We have entered the era of digital civilization, which is an innovative organizational model of "self-organization", creating a cross-border integrated community of "you have me, and I have you". We have also entered the era of the Internet of Everything, and we need to get rid of the way of thinking. Path dependence, emancipating the mind, and returning to the origin. Marx pointed out: "No matter which social form, it will never perish before all the productive forces it can accommodate are exerted. And the new and higher production relations will not perish before it develops all the productive forces it can accommodate. The conditions for material existence will never appear before they mature in the womb of the old society." ÿ Different stages of the sinicization of Marxism—from combining it with China's revolutionary practice, combining it with economic construction, reform and opening up, to emphasizing culture Self-confidence means transforming revolutionary doctrines into human life

ÿ Wen Yan: «Persevere in promoting the construction of a community with a shared future for mankind and strive to build a better world—Learning from Xi Jinping/On persisting in promoting the construction of a community with a shared future for mankind>», Published in 'People's Daily', Page 6, October 31, 2018.

V Wang Yiwei: "Handling the Ten Major Relationships in a Community with a Shared Future for Mankind", published in "Beijing Daily", page 11, February 1, 2021, "Selected

Works of Marx and Engels" (Volume 2), Beijing: People's Publishing House, 1995, Page 33ÿ

超丁美游研究 Issue 1, 2022

A community with a shared future for mankind. A community with a shared future for mankind no longer emphasizes institutional disputes, but emphasizes a common destiny. It advocates that "each country has its own history, culture and social system, and there is no distinction between superior and inferior. The key lies in whether it is consistent with the national conditions of the country and whether it can gain the support and support of the people." "Can it bring about political stability, social progress, and improvement of people's livelihood, and can it contribute to the cause of human progress?" ÿ In today's world, challenges such as the global COVID-19 pandemic and climate change are emerging one after another and are becoming increasingly severe. The original mechanisms and thinking cannot cope with it. As a result, some countries have turned back the clock on history, leading to the prevalence of nationalism and populism, and fueling anti-globalization, anti-system, and anti-intellectual movements. This demonstrates the urgency and importance of building a community with a shared future for mankind. This is especially true in new issues and new fields. Abandon the Cold War mentality, advocate a new type of international relations, and build a community with a shared future for mankind. As General Secretary Xi Jinping pointed out, "We must uphold the principles of peace, sovereignty, universal benefit, and co-governance, and build the deep sea, polar regions, outer space, the Internet and other fields into a community for all parties. A new frontier for cooperation rather than an arena for mutual competition."

Four communities with a shared future for mankind lead major-country diplomacy with Chinese characteristics

A community with a shared future for mankind is first of all a concept, secondly an idea, and finally a kind of value. Building a community with a shared future for mankind is a great undertaking. "From a value orientation, building a community with a shared future for mankind is a new concept of power, A new view of interests, a new view of civilization, and a new view of global governance. Building a community with a shared future for mankind is essentially a new opportunity for contemporary China to make major contributions to mankind and the world. It demonstrates the new view of civilization of the Communist Party of China. "ÿThe concept of a community with a shared future for mankind, demonstrating world sentiment and development stages, examining state-to-state relations from the perspective of the overall interests of all mankind, demonstrating world sentiment and global vision, is the lofty goal pursued by China's diplomacy in the new era."ÿÿThe proposal of the concept of a community with a shared future for mankind marks the China has stepped out of the modern thinking logic of "Chinese-Western" and "Existence-Utility" and sought the greatest common denominator of human values. This marks the logical extension of China's relationship with the world from "mutual benefit and win-win" to "shared destiny". A community with a shared future for mankind. The concept "contains rich Chinese wisdom. It originated from the five thousand years of extensive and profound Chinese civilization. It grew out of the revolutionary tradition of the Chinese Communists in liberating all mankind in modern times. It matured from the rich diplomatic practice since the founding of the People's Republic of China, especially since the reform and opening up. It is China's foreign policy.

ÿ «Xi Jinping attended the World Economic Forum's "Davos Agenda" dialogue and delivered a special speech emphasizing the need to solve the issues of the times.
Multilateralism must be maintained and practiced to promote the building of a community with a shared future for mankind. Published in People's Daily, Page 1, January 25, 2021.

ÿ Xi Jinping: "On persisting in promoting the construction of a community with a shared future for mankind", Beijing: Central Literature Publishing House, 2018,

ÿ page 419. Zhang Yantao, Gao Chen: 'On the historical materialist implications of building a community with a shared future for mankind', in 'Party School of the Tianiin Municical Committee of the Communist Party

ÿ of China* Journal », Issue 6, 2021, Page 36 Wang YI: «Starting a new journey of major-country diplomacy with Chinese characteristics under the guidance of Xi Jinping Thought on Diplomacy» (2018 People's Daily, CCTV year-end interview transcript), Ministry of Foreign Affairs official website, 2018 December 29th, http://www.mfagov.cn y345695 shtml [2021-12-18]

How can a community with a shared future for mankind connect the "three unifications"?

He is the culmination of worldview, ontology, epistemology, methodology, ethics and practice theory in the philosophy of communication"ÿÿA community with a shared future for mankind is the inheritance and development of the Five Principles of Peaceful Coexistence. The Five Principles of Peaceful Coexistence were born in the post-war period of independence of nation-states. ÿ Focusing on the peaceful coexistence of countries with different social systems, the concept of a community with a shared future for mankind was born in an era of close connection between you and me. As President Xi Jinping pointed out: "In this world, countries are interconnected and interdependent to an unprecedented degree. Deepening, human beings live in the same global village, in the same time and space where history and reality intersect, and it has increasingly become a community of destiny in which you are among me and you are among me." ÿ The Five Principles of Peaceful Coexistence mainly target Sovereign states and international organizations, non-governmental organizations and supranational organizations that are dependent on nationstates emphasize the peaceful coexistence of countries with different political systems and ideologies (later extended to countries with the same political system and ideology), and the concept of a community with a shared future for mankind. The constituent units are more dispersed and diverse. All organizational groups and even individuals formed by human beings and promoting the development of human destiny in a better direction can be the main constituents of a community with a shared future for mankind. From "harmony without uniformity" to seeking The greatest common denominator of human values, jointly safeguard the overall interests of the human community, and achieve "co-construction", "co-governance", "sharing" and "win-win".

In the contemporary era, we must advocate a shared destiny for mankind based on the Five Principles of Peaceful Coexistence, and at the same time transcend the "three worlds" theory proposed in the context of the era of differences in ideologies and development stages - it is now the same world. "Three Worlds" "One world" seeks unity through struggle to form "one world, one dream". Therefore, a community with a shared future for mankind not only originates from ancient. modern and contemporary history, but also is an inheritance and transcendence of history. There are developing countries He

raised the question: Now that China has become rich and powerful, are we still a community with a shared future? In fact, China's insistence on positioning as a developing country means that it has not forgotten its original intention. It has always been a natural community with a shared future with developing countries, but there are different levels: from "sharing the same hatred + sharing sympathy" to "sympathizing with each other" to " Breathing the same fate and jointly supporting the development path that suits our own national conditions", and then to the common mission - common wisdom and common solutions to solve human problems, constantly upgrading. A community with a shared future for mankind does not just look at tomorrow from yesterday - learn from historical experience. The lesson is to look at tomorrow from the day after tomorrow - to think forward to the future of mankind. In the era of the Internet of Everything, big data, artificial intelligence, and blockchain technology have profoundly changed human production methods, lifestyles, and ways of thinking. On the one hand, technological innovation is reducing " Center-periphery" structure, on the other hand, has given rise to a major change in international ideological trends. It emphasizes a community with a shared future for mankind. It not only focuses on the ethical issues brought about by artificial intelligence, but also pays attention to the more than 1 billion people in the world who do not have access to electricity and pays attention to the digital divide. , information barriers, and change the recurring phenomenon of the strong getting stronger and the weak getting weaker. WHO Director-General Tedros Adhanom Ghebreyesus said that in terms of access to COVID-19 vaccines, because poor countries lag far behind developed countries, mankind is experiencing a crisis about vaccines. catas

ÿ Wang Yiwei: «Hot Topics and Cold Thoughts—Dialogue on the "Community of a Shared Future for Mankind" and China's Diplomacy in the New Era», published in «Current Times The Modern World and Socialism», Issue 3, 2018, Page 7.

ϔ Xi Jinping: "On persisting in promoting the construction of a community with a shared future for mankind", Beijing: Central Literature Publishing House, 2018, page 5.

超丁美油研究 Issue 1, 2022

Moral collapse. In view of this, China took the lead in announcing that vaccines would be a global public good and would be provided to people in developing countries as a priority. It also called for the building of a human health community. This is the "conscience" under the epidemic.

The community with a shared future for mankind inherits the concept of lasting peace and common prosperity of a harmonious world, and expands it to the level of universal security, openness and inclusiveness, beauty and cleanliness. It develops from the harmonious coexistence of all countries and the realization of democratization of international relations to a shared future for mankind. It is based on the country and transcends It integrates national thinking, coordinating state and non-state actors, coordinating order arrangements and value sharing, coordinating real identity and future destination, using community thinking that combines process and procedure, and transcending the goal orientation of a harmonious world. The community of shared future for mankind advocates the shared destiny and shared future. The concept also goes beyond the traditional globalization slogan of mutual benefit and win-win, and provides value support for a correct view of justice and interests and a new type of international relations: If a husband loves others, others will love him; if he benefits others, others will benefit from him.

As the world situation is at the juncture of great transformation and change, President Xi Jinping has the past and present, China and foreign countries in mind, and cares about the east, west, north, and south. He has proposed the concept of a community with a shared future for mankind, demonstrating the common ideals and beautiful pursuits of human society. In the new era, he will transform the traditional Chinese concept of universal unity and harmony among all nations into the new era. sublimate our thoughts, cast the soul of China's diplomacy of peace, development, cooperation, and win-win, declare the original intention of the Communist Party of China to make new and greater contributions to the cause of world progress, and carry forward the purposes and principles of the United Nations Charter. \hat{y} has received widespread and positive response from the international community. The concept of a community with a shared future for mankind has not only been written into the "Constitution of the Communist Party of China" and the "Constitution of the People's Republic of China", but has also been written into relevant United Nations resolutions many times, triggering widespread resonance and resonance in China and the word. ., empathyö

Of course, we have also seen that there is confusion, misunderstanding and even resistance to the community of a shared future for mankind, both at home and abroad, especially in the West. Issues such as the Russia-Ukraine conflict and competition between China and the United States can easily distract their attention. Many people believe that the community of a shared future for mankind is communism. Such utopia or revival of world doctrine are diplomatic slogans and unrealistic. ÿ General Secretary Xi Jinping pointed out, "The world trend is vast and powerful. If you follow it, you will prosper, and if you go against it, you will perish. To keep up with the pace of the times, we must not be physically fit. Entering the 21st century, our minds are still stuck in the past, stuck in the old era of colonial expansion, stuck in the old framework of Cold War mentality and zero-sum game." ÿ Understanding the real world from thought, the challenges of the world's political ecology are very serious. Constructing The community of a shared future for mankind provides an opportunity of the times to build an academic system, a theoretical system, and a discourse system that integrates China and foreign countries. At the same time, building a community of a shared future for mankind, from theory to practice, also faces the challenges of American hegemony, Western binary opposition thinking, and the unprecedented situation in a century. There are many challenges faced by the great changes, and there is a long way to go.

(Editor Liu Weiguang)

Wang Yiwei: "Questions of the Times, China's Answer: Building a Community with a Shared Future for Mankind", Changsha: Hunan People's Publishing House, 2021 ÿyear, page 223

ÿ Xi Jinping: «Actively establish an Asian security concept and jointly create a new situation in security cooperation—Speech at the Fourth Summit of the Conference on Interaction and Confidence-Building Measures in Asia», Xinhuanet, May 21, 2014, http://www.xinhuanet.com/politics/ 2014-05/21/c_1110796357 html. [2021-12-18]